h 6 9 Hale

The next word, *ukkuhkootomauuh*, answers to the Ojibway *kikinoumege*, "he teaches," to which it has a strong resemblance. The next word, *noowau*, is "saying," and is the same as the Ojibway word *ewan*, "he says," a word in very common use, and is, to me, evidently the same word.

The third verse translated means, "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven." The first word, *wunnànum*, is the same as the Ojibway *onnan*, which joined with the terminal syllables means "joy," hence "blessed." It is a word in very constant use by the Ojibways to-day, and with them, as in the printed slip, the second is the strongly accented syllable.

The next word, *oog*, is the Ojibway ogo, "*those*," "Blessed are those who are poor, &c."

The next word, *kodtummunge*, is the Ojibway *kitunagosi*, "he is poor." As printed it has very much the sound the Ojibway man makes when speaking of somebody being poor. It is one of the commonest words in the language.

The next two words, *teahonc heg*, are really one word, the *heg* having been improperly detached from the preceding letters, either from a mistake of the printer or because the *c* came at the end of a line, and so the *heg*, written on the next line, was thought to be a separate word. *Teahoncheg* means "in spirit." The Ojibways have exactly the same word for spirit, the human soul, with a slight reduplication of the syllable, *chichag* or *cheg*. The *teah* means "in," and in the Ojibway *imah*, meaning "there" or "in," the last syllable being the same as in the printed slip, the first changed.

The next word, *a*, is not the Ojibway for "for." The next word, *newutche*, is, I take it, the Ojibway, *iniu*, "theirs." It contains the most striking and characteristic syllable of *iniu* or *inew*, with an addition.

The next word, *wuttaihéeu*, answers in sound very closely to the Ojibway *wettaii*, with an addition by way of termination, which means "it is their property," that is, those poor in spirit "have as their property," or "possess" the Kingdom of Heaven. The same word of the same sound, *wettaii*, is used in the Ojibway Testament by the Ojibway translator in this very place, although the amanuensis spelled it a little differently.

The next word, *kesukque*, is one of the most unmistakable Ojibway words, *kesuk*, or *kesik* meaning "sky" or "heaven." The *que* is a connective, and is written *ke* in Ojibway; nearly the same sound. *Ketassoota móonk* I take to be the Ojibway *debendassoowin*, inheritance. The *m* in the end of the word signifies in Ojibway that it is their peculiar possession. The termination *onk* signifies at or to; that is, the place where their possession is.

Respectfully yours,

J. A. GILFILLAN,

Missionary to the Chippewas.

WHITE EARTH RESERVATION,
Minnesota, *April 5, 1894.*

I write to correct some things I stated in my last letters to you, said correction being occasioned by my finding your favor of 16th June, 1891, in which you enclose some sentences from Eliot's Bible, the first three being the first three verses of the fifth chapter of St. Matthew, the same you lately sent me, and the others the remainder of the Beatitudes.

On looking at them I see that the *kah* is not a prefix of the verb, as I at first supposed, but is the word "and." We have it now nearly the same in Ojibway, *kahye*, the final syllable being ellipsed by Eliot's Indian or added by ours.

The second correction I would make is that, in verse three, the *og* is not a separate word, is not "those," as I at first thought, which is spelled by us *ogo*, but is the terminal inflection of the verb *wunnànum*, and is the third person plural indicative of the verb. The third person plural is formed by us in like manner by adding the syllable *og*, as witness *inendum*, "think," *inendumog*, "they think." Seeing it separated from the *wunnànum* in the specimen you send me, was what made me think at first it was the pronoun *ogo*.

In the other verses of the Beatitudes there is the same similarity to the Ojibway, as in the three verses sent, as witness in verse five, *ohke*, the same as our *ahke*, "land," or "the earth," both being substantially the same language, and the construction of both and the manner of inflection very much alike.

I am, very respectfully yours,

J. A. GILFILLAN.

Hall
Ump - mo

THE NEWBERRY LIBRARY · CHICAGO

Hale &c

verses
[illegible] — Amer. Ant. Soc's
Proc. See letter of Hale Sept 21, 94
[illegible] 1 " Oct. 27

2028.0305

h 1 6 Hale

[These letters from Rev. James A. Gilfillan of White Earth, Minnesota, relate to the similarity between the present Ojibway or Chippewa language and that of the Massachusetts Indians in the time of Eliot.

Four years ago I had the pleasure of reading to the Society here a letter from him. He had then just made acquaintance with the Lord's Prayer as printed in Eliot's Bible, and had found, to his own pleasure, and certainly to ours, that he could read it. In this fact it was proved that the common remark that the language of the Massachusetts Indians is now a dead language, and that Eliot's Bible cannot be read by any one excepting our indefatigable fellow-member, Dr. Trumbull, is an overstatement. In the last autumn I printed two passages from Eliot's Bible. They were three verses from the book of Joshua, and three verses from the Sermon on the Mount. In printing them I gave no reference to the places from which the passages were taken. The following are the passages:

MATTHEW V.

1. Nauont moochequshaoh ogquodchuau wadchuut, kah na matapit, ukkodnetuhtaéneumoh peyauónuk.
2. Kah woshwunum wuttoon, ukkuhkootomauuh noowau.
3. Wunnánumöog kodtummunge teahoncheg, a newutche wuttaihéeu kesukque ketassoota móonk.

JOSHUA I.

5. Matta pish howan tapenumoo neepauun ut anáquabean ne fohke pomantaman: neane weetomogkup Moses ne kittin weetom unun, [c] matta kuppans hadtauwahunoo, asuh kutohqu anumunoo.
6. [d] Menuhkesish, kah wunnewuttooantaish, newutche pish kutchachaubenumau yeug missiminnuog, wutch ahtoonk, ohke ne chadcheke imogkup wutooshiñeunk nuttinnumauonaout.

Webe menuhkeish, kah moocheke wuttooantash, onk woh kukkuhk inneae ussenat, neaunag wane naumatuonk ne Moses nuttinneum, anoonukqueop e ahque qushkehtash en unninnohkounit, assuh menadcheanit, onk wóh koone sóhkaus uttoh aoan.

I sent these printed specimens to several gentlemen in the Northwest, where the Ojibway language is in daily use, I sent them also to the Mashpee Indians in southern Massachusetts, and to the devoted missionaries who are at work among the Penobscots in Maine.

From the passage in Joshua, which had no leading word which should recall to the memory of a reader its place in the English Bible, Dr. O'Brien of the Penobscot missions selected the words for *not*, *who*, *the earth*, *only*, and *seize* correctly.

All of my correspondents who answered my letters had at once discovered the word *wadchuut*, which means "mountain," being the word which we have preserved in Massachusetts and in Wachusett. This gave them the key to the passage from the Sermon on the Mount, and with this assistance they worked out several of the leading words in the first three verses of the fifth chapter of Matthew. Mr. Gilfillan's letter will show how close is the similarity between the text of Eliot and the language of the Ojibway as it is now spoken.

We have a version of the New Testament in the Ojibway language made by Reverend Sherman Hall about fifty years ago. Unfortunately, as it seems to me, Mr. Hall used the general suggestions as to vocalization which Mr. Pickering had made for securing uniformity in the missionary translations. However desirable Mr. Pickering's system may have been for the general purpose of uniformity, it seems a pity that a text so well known as that of Eliot's Bible should have been entirely disregarded in the preparation of a new translation. It is a little as if a translator of the Bible into Swedish should refuse to make any use of the classical translation by Luther into German. Indeed, one of my correspondents at the West, Mr. Francis Jacker, an educated German gentleman, uses precisely this illustration, saying:

> "The difference between the Eastern Algonquin dialects and the Ojibway appears to be about as wide, or nearly so, as that which exists between the German and Swedish, or some other of the Scandinavian languages. The conjugation of the verb, however, and the grammatical form of words in general, in the specimen of the dialect submitted to me, seem to be identical."

By adopting what we call the French vocalization, almost all the vowel sounds, as used in Eliot's Bible, are changed to the eye. The letters L, M, N, and R were always interchangeable in the dialects of New England, so that "dog" was *anum* or *alum* or *arum* according as you spoke with a Narragansett, a Nipmuck, or a Northern Indian. The Indian of Massachusetts always said P for B; he spoke of a *Piple* instead of a Bible. As an instance of the distinction between Mr. Hall's system and that of Eliot, I may name his character for a certain final consonant, recognized by all the writers; the same sound which Eliot represents by *ut* in the end of *wadchuut*, is represented by Mr. Hall by the letter *I* underlined, and he describes it as being *inck*. As a result of this distinction, Eliot's word *wadchuut* appears *uvjiui*. It will readily be seen that an Ojibway accustomed to read the Bible in Mr. Hall's spelling and with Mr. Hall's vocalization, would make nothing, at first sight, of the Bible of Eliot. He would be as powerless as a Canadian boy who has been taught to read English in a New England school is when he meets his first French book, and reads his French with the English pronunciation of the vowels and consonants.

It is certainly desirable—and I shall beg the help of Mr. Butler and Mr. Gilfillan in such an enterprise — to transfer some passage from Eliot's Bible into the spelling and vocalization of Mr. Hall, and see if it might not prove intelligible to the average intelligent reader among the Ojibway, who has been trained to that system of spelling and writing. E. E. HALE.]

WHITE EARTH RESERVATION,
Minnesota, *March 9, 1894.*

Having now a little time, I write you more fully about the extracts from Eliot's Bible, about which I wrote you a line lately.

The first means "Seeing the multitudes He went up into a mountain, and when He was set His disciples came unto him."

In the first word, *Nauont*, the *nau* is the *wau* of the Ojibway or Chippewa, which means seeing, as in *waubuma*, "he is seen." There is a slight change, as you will observe, from N to w.

The second word I do not recognize. We ourselves have various words for that, as throngs, multitudes, crowds, and it may be they have used one that has fallen into disuse with us.

The next word, *ogquodchuau*, means "he ascended the mountain." In nearly the same form it is in use among the Ojibways, one syllable only being ellipsed in the printed passage. "Mountain" is included in the word, in the *chu*. The *au* at the end is the action (or, as we would express it in English, he *made* the ascent), *au* marking the continued action. *Ogquod* means "to the top," or "above."

In the next word, *wadchuut*, the Ojibway *wadchu*, a mountain, is most plainly contained, and is written exactly as they pronounce it to-day and always have.

As to the next word, *kah na matapit*, it is exactly, "when he was set," or "when he had sat down."

The next word is not perfectly clear, but bears a strong resemblance to the Ojibway *kikinoamagun*, "disciple," or "scholar," which I have no doubt it is. The *ene* in it seems to say that they were male disciples, from *enene*, "a man," which, I think, is included in the word.

The next word, *peyauónuk*, has in the foreground the *pe*, signifying "coming to" or "approaching," and constantly prefixed in Ojibway to verbs, to impart to them that meaning, as apparently here. The *ya* is the Ojibway *ija* or *icha*, "to go," and with the *pe* means "approached" or "came." The *nuk* probably expresses the *iniu*, "they" of the Ojibway,—"They (the disciples) came to Him."

The next verse translated means, "When He had opened His mouth, He taught them, saying." The *kah* is a prefix to the verb, the same that appears in the verse before, and means "when he had done so and so," that is, when he had opened His mouth. This is expressed in the idiom of the Ojibway, and is set down in the printed slip as an Ojibway would say it if he were describing the occurrence to a friend. It is idiomatically and properly expressed.

The verb following, *woshwunum*, is not recognizable by me. It must have become antiquated. The Objibway word is *pakinan*, to open. The next word, *wuttoon*, is "His mouth," and as it is printed conveys to the ear about the exact sound in which the Ojibway speaks it to-day. They pronounce it now as if spelled *ottoon*. Any one can see that the difference between *o* and *wu* is almost imperceptible, when they are placed before the *ttoon*. This is to me one of the exact correspondences between the two languages of any in the printed slip sent me.